CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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FOR THE CHRISTIAN MESSENGER.

EXPOSITION.

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold now is the accepted time; behold now is the day of salvation." 2 Cor. vi, 2.

All our ideas and impressions are conveyed to the understanding through the medium of our sensitive organs. And as these organs only take cognition of objects and things; so in order to generate any distinct idea in the perceptions of the mind, it becomes necessary to present the object, circumstance, or thing, producing such impression, in some tangible shape. Every conceivable object contemplated by sensitive beings, supposes existence, occupying space—consequently measured by length, breadth, thickness, &c. "The natural man cannot discern the things of the spirit; neither can he know them: for they are spiritually discerned." No distinct conceptions of objects can be realized, unless there first exist some distinct idea of such objects. Hence, in the contemplation of spiritual *existences*, imagination clothes them with some form, to denote their identity. Perhaps this may account for the circumstance of the Heathen, ever attaching form and locality unto the gods they worshipped; and in representation of whom, they erected images and statues.

Not being content with a contemplation of the inimitable perfections of the Deity—not apprehending, that the nature of spiritual essence is indiscernible to the perceptions of the "natural man"—not apparently conscious, that the great Divinity we adore, is Omnipresent, and not mindful of the command, that God is not to be likened unto any thing that exists in heaven or in earth—the popular religionists, so far fall into the extravagancies and follies of Pagan Idolatry, as to often imagine the existence of a local Deity, occupying at least with His influence, a given portion of space. From hence is derived the prevalent notion, that God labors in His mysterious way, generally, in preparing souls by the effectual strivings of His spirit for salvation, periodically in places; (as in case of revivals,) and that He removes from one part of his moral heritage to another, as circumstances require.

The popular doctrines of the church, recognize us to be 'by nature ALL unclean'—and, (seeing nothing unholy can dwell with God) as standing in need of a radical "*change*" in the principles of our moral perceptions, motives, and sensibilities—as an absolute prerequisite, to the enjoyment of heaven. This metamorphosis is supposed to be the work of God's Holy Spirit—a transformation wrought by supernatural operations—nevertheless, it may be witnessed by *all*, who seek the Lord of Life believing. Associated with this sentiment, is the idea, that there is a season or day of grace appointed to man, wherein he may effectually "work out his salvation, with fear and trembling:" and that if he carelessly neglect the favored opportunity, he shows despite unto the spirit of grace—sins beyond the reach of mercy's recovery, and dooms himself to endless wo. The periodical visit of Jehovah in His vineyard, is imagined to be a day set apart for *sealing souls*—a day, when the gospel preached will prove a savor of death unto eternal death; or of life unto eternal life, and a precious moment for complying with the offers of mercy; and closing in with the overtures of grace: 'it being an acceptable time and day of salvation.' And accordingly, we hear the ADVOCATES of these dogmas, after having excited the passions and feelings of the timid and credulous by vivid descriptions of burning lakes and yawning gulfs which threaten to devour, exhort and entreat their deluded and half terrified auditors, "to lay hold of eternal life, while it is yet day—to flee from the wrath of incensed Omnipotence, before it is everlastingly too late—and to flee for refuge to the Ark of safety, while pardoning love is proffered. Soon ah! soon, the door of salvation will be closed upon your souls, and in bitter lament, you will be heard to exclaim, 'the harvest is past—the summer is ended, and we are not saved.' This is a precious time for making 'your calling and election sure'—the Lord will not tarry to glean in his harvest—'his spirit will not always strive with man'—'behold *now* is the accepted time,' behold *now* is the day of salvation."

It has long been the practice of professing christians, to quote different passages of Scripture by way of accommodation, in order to corroborate preconceived opinions, by the apparent sanction of the divine testimony. The one, which stands at the head of this article, has been thus employed.

How long the acceptable time will continue, (though by the way and manner it is frequently spoken, we are left to conclude, it is limited to the period the earth performs her diurnal revolution—or at least, to the duration of "*an awakening*,") they have not seen proper to inform us. But one thing is certain; that from time immemorial, this portion of the divine record has been used, to excite the fearful apprehensions of the timid, and to extort confessions from the unsuspecting subjects of duplicity. And probably it will be thus employed, so long as man forebodes the future ill, of which chimerical visionaries have dreamed.

The text is taken from Isaiah, chapter 49, 9, and is quoted by the apostle from the *Septuagint*. And from an appeal unto the record of the inspired penman, we may easily learn what we are to understand by *accepted time* and *day of salvation*.

At the time Isaiah wrote his *prophecies*, the Jewish or legal dispensation was in vogue—an economy consisting in ceremonial rituals, 'carnal ordinances, and divers washings'—serving as a kind of outward worship, but in no way to the purification of the conscience; or to the redemption of the creation from sin unto holiness.

The High Priest of this institution made an atonement for all the subjects thereof, when with his sacrificial robes he entered the *holiest of holies* to make an offering for sin. But as the death of the High Priest by proxy, was only symbolical, it was impossible it should take away sin. Hence it was ordained in the counsels of Omniscient Wisdom, that the Great Antitype, in the fulness of time should come, and prove "the end of the law for righteousness to every one that believeth"—establishing a covenant on better promises—promises inspiring a *hope* whereby we draw nigh unto God.

The *ceremonial law*, instituted as preparatory to the reign of the Messiah, was ordained for the ostensible purpose of enforcing the observance of the *moral law*. It failing to effect the desired object, (I speak as a man) there was fault found with it; and a new and better COVENANT was substituted in its place. The *first economy* of sacrificial atonement was not emphatically acceptable to God. 'In sacrifice and burnt offering (exclusive of their tendency and efficacy to the production of holiness and righteousness) he has no pleasure.' Therefore he commissioned his Son to bear witness of the truth among the children of men; and to do his will in making an acceptable sin offering. It is the will of God, that all men should be saved and come to the knowledge of the truth. Or in other words, that they should deal justly, love mercy, and walk humbly with their God. For what more does he require of man. No sacrifice therefore, will execute the *Will* of the Father, or be acceptable to God as an atonement for sin, unless it reconciles and justifies those, for whom it is made. And I scruple whether the offering of Jesus Christ once, *for all*, would prove satisfactory to Jehovah, providing any intelligent being belonging to the wide spread family of man, should forever remain incorrigible, and unreconciled to his Maker.

The advent of the Messiah was the time of God's pleasure or benevolence—a time for which many had waited in joyful expectation.

"Prophets and Priests desired it long,
But died without the sight."

The time when the High Priest of our profession made an acceptable sacrifice for sin—and 'entered into the *holiest of holies*, even the heavens themselves, obtaining eternal redemption for us.' "Therefore, if any man sin, he hath an advocate with the Father, even Jesus Christ the righteous, who is a propitiation for our sins; and not for ours only, but for the sins of the whole world." Heretofore many moralists, philosophers and philanthropists had appeared in the world; and by their doctrines and ethics, endeavored to discipline the passions, correct the immoral practices, and ameliorate the condition of their countrymen. And though in some instances they had healed the hurt of the people slightly, yet for the most part, their labors proved inefficient. It remained for the ennobling, sublime and heavenly doctrines of Christianity to rectify internal disorders, refine the sensibilities, chasten the understanding, elevate the affections, develope the laws of social and moral existence, and present the proper inducements to the practice of virtue. To the Gospel institution, we are indebted for much of the order, harmony and peace, that pervade the christian world. From its corruptions much evil has been engendered it is true. But notwithstanding all the apostacy that has been witnessed in Christendom, christianity has been of incalculable benefit to mankind. Besides refining society, and improving the morals and habits of man, it has served to give charity to the illiberal, and to inspire a hope in the bosom of the desponding, by shedding the halo of light refulgent around the dark night of the grave. And the convert to its heaven-born principles finds a stimulus to the practice of righteousness; and he is heard to say, 'it is my meat and my drink, to do the will of my Father in heaven.' Its influence over the affections and feelings of the human heart, in governing the motives, thoughts and volitions of the mind, may be best understood by noticing its efficacious operations among the early christians, before encumbered with the corrupt doctrines of

an apostatized church. Let any one read their history, and in candor he will be compelled to acknowledge, that by the grace of the Gospel, they were redeemed from sin and dead works, to serve the living God. And many a sinful prodigal is in this age of the world reclaimed from his dereliction of duty by its holy influences, and brought to adhere to the principles of moral integrity—so the *gospel times*, or reign of the Messiah, is a season of salvation, or a day, in which mankind are reconciled to God, and to one another. Hence the apostle in the context observes, "God was in Christ, reconciling the world to himself, not imputing their trespasses unto them"—and in behalf of Christ had committed unto him the ministry of reconciliation. Consequently, in the discharge of his ministerial functions, he exhorted the people, to be reconciled to God. For God had called them by the preaching of the word in a day of reconciliation.

It is worthy of remark, that the term day, is sometimes employed to signify an indefinite period of time. Sometimes it implies a particular era in the history of the world, as in Zech. chap. 12—sometimes it is employed to signify a man's life, or time in general, see Luke 19, 42—and sometimes to signifiy the duration of a king's administration. Often in the New Testament it is used to represent the times of the gospel, or the period of Christ's mediatorial reign, see Rom. 13, 12, Heb. 4, 9, Rev. 11, 2. And we think the *time accepted*, and *day of salvation* mentioned in our text, alludes to the period, that Christ shall officiate in the mediatorial office, in reconciling the world to himself and to God. Therefore the day of grace and the day of salvation will last until all enemies are put under his feet, and the kingdom is delivered up to the Father in a reconciled state, and God is all in all—nevertheless, let every one seek to enter in to that rest, that is enjoyed through faith; lest after the example of unbelievers, they may come short of it; for "behold now is the accepted time, behold now is the day of salvation."

L. L. S.

FOR THE CHRISTIAN MESSENGER.

"Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." 1 Cor. xv, 34.

It will be perceived from a perusal of the chapter which contains this text, that the apostle was establishing the doctrine of the resurrection; and after fully proving to his hearers the truth of a general and glorious resurrection from the dead, he utters the exhortation of our text as though the subject of his discussion were a sufficient motive to make men become religious. How unlike the preaching of our modern ambassadors of Christ is this. We are entreated "to awake to righteousness," it is true, but is the fact that Jesus Christ rose from the grave, and "became the first fruits of them that slept," that "as in Adam all die, even so in Christ shall all be made alive," the proffered inducement to become righteous and cease from sin? By no means. The major part of our spiritual teachers tell us, that unless we "get religion," we shall sink to hell; that at the resurrection an eternal separation will take place between the righteous and the wicked; that husbands and wives, parents and children, who may have almost made a paradise of earth by the sweetness and strength of their friendship, must part to meet no more forever. The angry Judge will consign the newly risen wicked to the inextinguishable flames of "the bottomless pit," while the righteous, with the benignant smile of approbation, are ushered into a heaven of everlasting fruition. We are told that we must repent and become pious, or we shall suffer endless misery. Now if Paul preached the doctrine of an "endless hell," and believed in the separation as above described at the resurrection, why did he not mention these sentiments by way of inducing those who were wicked to do righteously? and why did he not tell the Corinthians who were destitute of the knowledge of God, that they were "on the road to hell," instead of "I speak this to your shame?" It appears he was addressing *sinners* on the subject of a resurrection in which they had a common interest with all other men. He did not tell them that they should rise at the left hand, and that "dismay should stare in their eyelids" at the sight of their offended Savior, that they should be doomed to a place where "the weight of God's wrath should press out the sweat of damnation's agony;" he did not say, refrain from sin, or you will be eternally miserable. Oh no, he says, "And when all things shall be subdued unto him (Christ) then shall the Son also himself be subject unto him that put all things under him that God may be all in all." In contemplating the cheering doctrine of a resurrection to holiness, and the time when "death should be swallowed up in victory," he could say, "Awake to righteousness and sin not." Here we see that omnipotent power is to be exerted in the destruction of "the last enemy, death," which is the "wages of sin," and that this should excite us to holiness, instead of a belief that that power will be employed in devising means for the infliction of unspeakable torments. "The goodness of God leadeth to repentance," and a righteousness which is produced by the consideration that God is our unchanging friend, that he will cause us to triumph over sin and hell, is far removed from that forced obedience which is the offspring of servile fear. If the reflection that we are to be "raised a spiritual body," and that this "corruption shall put on incorruption," is calculated to awaken in our minds a desire to be righteous, and we think it admirably adapted to produce such a result, considering him who is "the resurrection and the life," how many painful surmisings, how many heart-rending fears, how many gloomy forebodings of "the wrath to come," might have been kept from the religious world, and how many horrific pictures of a yawning hell which have clothed the sacred desk in sackcloth, might have been laid aside for rational theology and biblical truth. There are ample motives presented to us in this one glorious truth of a world's resurrection to happiness and holiness for pious adoration and virtuous conduct. We are commanded to "awake to righteousness and sin not," inasmuch as the design of Heaven in our creation was our ultimate happiness, and that happiness can never be perfected until we are reconciled to God through Christ, who is the "propitiation for our sins." Now sin is so diametrically opposed to the happiness of intelligent beings, that the Divine economy has devised a way whereby "the works of the devil shall be destroyed, and the more fully we are convinced of the necessity there is to exterminate the dominion of sin in order to secure our final beatitude, and of our Creator's determination to do so, the stronger will be our desire to "cease to do evil and learn to do well." A firm conviction that we have an Almighty friend whose design is to make all his intelligent creatures happy, and that his design cannot be frustrated, so far from presenting motives to licentiousness, awakes us to righteousness, and causes us to refrain from sin. We say then, not in view of an angry God and a burning hell, but in prospect of a blessed resurrection to immortality and glory, let us "awake to righteousness and sin not."

Let us now inquire what we are to understand by "the knowledge of God." There is wickedness in the world, and many men, in the language of Paul, have not the knowledge of God, but does a knowledge of Him consist in knowing or being persuaded that a large part of the creatures he has made will be eternally wretched? By no means. They who lead vicious lives, will tell us that they believe in a hell, in unending wo, but they entertain a secret hope that by some miraculous power they may yet escape it and get to heaven, they are among those of whom Christ said "the world hath not known thee" and "the way of peace they have not known." "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," John xvii, 3. "And hereby we do know that we know him if we keep his commandments," 1 John ii, 3. "And ye know that he was manifested to take away our sins," 1 John iii, 5, "If ye know that he (Christ) is righteous, ye know that every one that doeth righteousness is born of him." 1 John ii, 29. "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," James iii, 17. This knowledge of our Creator as the benefactor of us all, inspires us with love and veneration. We cannot but love and adore our heavenly preserver, "knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus," 2 Cor. v, 14. It was a knowledge of the care and goodness of Jehovah that made Job exclaim "I know that my Redeemer liveth," and which led Paul to say "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens, 2 Corinthians v, 1. As soon as we are brought to know that "God will have all men to be saved, and come to the knowledge of the truth," we shall have an unshaken confidence in Him, and find it in our heart to "love him because he first loved us," and fully believing that he will continue to love us, we have peace and joy." Let us for the sake of illustration, suppose a child has a thorough knowledge of his parent. He knows that his father loves and protects him, he has been made acquainted with and experienced the loving kindness of his patron and paternal friend. In sickness and danger the father has soothed and relieved him; the child has a knowledge which affords him comfort, he feels united to his guardian by ligaments of affection which death itself can hardly sever, he feels a flame of love, which 'many waters cannot quench." He will fear to offend such a father, he will "awake to righteousness and sin not," having knowledge of a father like this. Oh when will men learn that our Father in heaven is "good unto all," that he is the strength of our hope, and will save us with an everlasting salvation. When will "the knowledge of God" dispel from the mind those dismal views of his character, which instead of fitting the soul for "growth in grace," and the enjoyment of pious contemplation, destroy its powers, and drive reason from its abode. God is the Father of all mankind, and we are all brethren. He is our "Judge, our King and Lawgiver, and he will save us." Let this knowledge of Him cause us to "awake to righteousness and sin not," then shall we "love his law, find great peace therein, and nothing shall offend us." B. H. B.

FOR THE CHRISTIAN MESSENGER.

A FARCE.

On the second day of the protracted meeting lately held at Brighton, Dr. Beecher, of Boston, preached. His sermon was very fair. It produced considerable effect. He labored to show the "*reasonableness* of giving ourselves to God." Near the close, he told them he had prepared a form of consecration. If they pleased he would read it. He wished all who were willing to give themselves up to God, to put their hands over their faces, shut their eyes upon the world and bow down themselves before the Lord. He urged them by their hopes of Heaven, and fear of hell to do it then, for in doing it they would

secure the salvation of their souls. He then invited all, church members, converts and sinners, to prepare themselves and he would read. He began, Dr. Fay at his right, Mr. Adams at his left, set the pattern for others to follow, except that they parted their fingers, so that they could gaze round upon the audience. The effect was astonishing. The "saints" bowed readily, some converts stooped, others bowed a little, then rose up, then bowed again, then rose. Thus many continued to suffer the body to be made the sport of the conflicting thoughts within. The Dr. proceeded. After a while I looked around again, and the greater part were bowed down. A strange feeling passed over me which I cannot describe. I thought again, and I, yes I, found myself half inclined. I knew not why. I mustered my remaining reason, and raised myself erect. The Dr. ceased. A sacred stillness reigned through the house. At length he spoke, "Oh, blessed hour, oh happy moment. Many christians renewed in love. Thrice happy moment to you converted sinners, who, for the first time have given yourselves to Christ!! Oh happy, happy hour, Angels rejoice and saints shout for joy." He then went on to speak of what had been done, he assured those who then bowed for the first time that "*in that act they had got religion enough to last them in time and through eternity.*" They could not lose it. It was impossible that they should lose it. Angels and men had witnessed it, and it was enough."

Not satisfied with his conquest, another and more daring effort was made. From his look and gesture, I can but think he did so to satisfy himself of his powers to produce effect. He said, he felt so interested for sinners, he could not leave them without giving them another offer of salvation. He was commissioned by God to stand there and offer life to all who would accept. He must read his "form of consecration" again, when all were to bow.

From the effect, I inferred that he was not understood, for not half as many stooped as before. The Dr. read on till he came to a stop, when, looking up, he saw his failure. He stopped short in his "*consecration*," and looked as if sensible of his complete failure. He turned over several leaves, and it was sometime before he could proceed. W. S. B.

FOR THE CHRISTIAN MESSENGER.

Messrs. Editors—Whenever a Universalist renounces his doctrine and becomes a believer in the *glorious* doctrine of *endless misery*, it is immediately blazoned forth in the orthodox papers as a proof that Universalism is false. Are our Arminian and Presbyterian friends willing to be tried by this rule? If so, I am prepared to prove both of their doctrines *false*. In short, any other doctrine that has been promulgated to man. Our Methodist friends have been considerably elated for some months past on account of the conversion of a *pretended* Universalist who, by his own confession, was *not* a Universalist. It has been trumpeted forth as proof of the falsity of the doctrine. Grant it, and let them gain what they can by it. Now be it known to all men, that the Presbyterians in this place have lately had a nine days' meeting, and among their converts was a gentleman who has been converted *twice* before, and who, at the time of his *third* conversion, was I am credibly informed a member of the Methodist Episcopal Church. He has now joined the Presbyterian Church. Does this prove Methodism false? Just as much as the conversion of a Universalist to the doctrine of endless misery, proves Universalism untrue. I am disgusted with the accounts of such pretended conversions. Admitting them to be true, they only prove that the subjects of them have changed their minds. They believe *now* what they rejected as untrue before. Bnt they must be met on their own ground.

Philotheos.

Southold, March 6th, 1832.

FROM THE RELIGIOUS INQUIRER.

EDITORIAL PREACHER.

"*Fear not—for behold I bring you good tidings of great joy, which shall be to* ALL *people.*"

Luke ii, 10.

This was the language of the Angel of Heaven to the shepherds of the plain, when he came to announce the important tidings of a Savior's birth. The advent of the messenger was glorious—"the glory of the Lord shone round about" the watchful keepers of the flocks—and so wonderful was the scene, that "they were sore afraid." They were not aware of the nature of the extraordinary vision that presented itself to their astonished senses, and were fearful of evil.

The first thing worthy of notice in the text, is the *consolation* imparted by the angelic messenger—2dly. the *reasons* for this consolation, and lastly the *universal* interest of the same.

Firstly, the consolation afforded. "Fear not" saith the angel of God. The halo of glory which surrounded him, might well have astonished the simple herdsmen of the plain. They looked not for the sublime appearance in the heavens, and their hearts melted, and their knees trembled. How consolatory under such circumstances, was the brief sentence, "*Fear not.*" How charming was the sound that greeted their ears! The declaration was one of *Truth*—it was a symbol of the grace and salvation of Jehovah. The message was one of *Love* and not of *wrath*, else the little word "*not*" would have been omitted by the messenger. His language would have been "Fear," be "ye horribly afraid," oh ye simple ones of the earth, for damnation and despair are about to be inflicted upon you. But such were not the words, which broke the solemn silence that reigned among the shepherds. The celestial visitant spoke in accents of mercy and consolation, "Fear not." The gospel he came to announce was one of "peace and good will to men," instead of awe and vengeance.

2dly. The *reason* given for this consolation—"for behold I bring you good tidings of great joy." Not only was he the bearer of "good tidings," but "good tidings of great joy." The news was *good*, as it had in view the welfare of those to whom it was imparted, and had come from a Being of infinite goodness. It was not only calculated to give joy and pleasure to all who heard it, but it brought "*great joy.*" It was the consummation of the hallowed inspiration of prophecy, which declared "How beautiful upon the mountians are the feet of him who bringeth *good tidings;* that publisheth peace, that bringeth good tidings of good; that publisheth salvation." Unto them was born that day "in the city of David, a Savior, who was Christ the Lord." Such was the *reason* offered, and was it not altogether sufficient to calm the fears of the alarmed shepherds? *Fear* could have no place in their bosoms after such a glorious annunciation.

Lastly, The *universal* interest of the message "which shall be to *all* people." Not *may be*, if mankind are willing to accept the offer of salvation, but "shall be to *all* people." It was a message of "good tidings of great joy," not only to the shepherds, but to "*all.*" There was no exception made 1800 years ago, by the heavenly messenger, and we are not justifiable in makgni any exception now. The multitude of hte heavenly hosts attested the *truth* of the message, and joined in thankful praise to Jehovah, saying "Glory to God in the highest, on earth *peace* and *good will* to men." Mankind in general were included in the blessings of that salvation that had just appeared in Bethlehem of Judea. How preposterous then is it for weak and misguided man to attempt abridging the universality of the "good news?" How absurd is it for us to *limit* to a *few* these gracious "tidings," which God hath declared, by his winged messenger, "shall be to all people."

Let us learn from our subject, to lay aside all those contracted views, which would confine the grace and salvation of our Heavenly Parent to an *elect* few of his children, and in thankful allelujahs of praise, shout "*Gloria in Excelsis*" to the God of the whole earth, for his manifold loving kindness and tender mercies to *all* the offspring of his hands.

FROM THE GOSPEL ANCHOR.

FINALLY IMPENITENT.

Much is said by limitarians about the finally impenitent, and it is considered absolutely impossible that they should be saved. The writer of this article once heard a learned and celebrated divine deliver four sermons against the doctrine of Universal Salvation. The preacher, in stating the object of his discourses, said he "should attempt to prove that the finally impenitent and incorrigibly wicked, would suffer intolerable misery in a place called hell, and to that misery there would be no end." We mention the circumstance in order to show how much depends on the use of particular words, which are unauthorized from scripture.—Sin and misery are inseparably connected; and if it can be proved that some men will eternally remain sinners, then the doctrine of endless misery is established, beyond all controversy.

Now the learned divine, in the case we have noted, took this point for granted, in the very statement of the question. He laid it down as a fact, that some men would remain *finally* impenitent and incorrigibly wicked. This granted, he could prove from the nature of the case, that they must necessarily be miserable. But from the bible no direct proof could be alleged, for no such characters are mentioned as the finally impenitent, or incorrigibly wicked.

The question is frequently put to us, with much apparent assurance—what do you think will become of those who are finally impenitent? To this question we have but one answer to give: The bible tells us of no such characters. On the contrary, it assures us that all shall be taught of God. Let him who disputes it, gird himself to the task and prove from scripture, the doctrine of final impenitence and incorrigible wickedness. W.

NEW MEETING HOUSES,

Are about to be erected by the Universalists in Royalston, Vt.; New Rowley, Quincy, Framingham, Medford, and Danvers, Mass.; and in Clermont, N. H.

A new Society has been formed in Wilton and Moreau, Sara. Co. N. Y. and one in De Ruyter, Mad. Co. N. Y. A spacious meeting house has recently been erected in De Ruyter, owned by different denominations, Universalists included, to be occupied in the proportion owned by each.

The Utica Magazine and Advocate states that the cause of Universal Benevolence is spreading rapidly in Fort Plain, Montgomery Co. N. Y. Last year they sent *one* Paper there; this year, *fifty*.

A small Society was formed in Amsterdam, N. Y. in May last, which has prospered to that degree, they are now about erecting a commodious house of worship. Over $800 is already subscribed for that purpose.

NEW PUBLICATION.

Brs. J. Bradley, and B. H. Fuller, propose publishing a paper, either at Keeseville or Plattsburg, this state, to be entitled the "Christian's Bower and Northern Luminary," in defence of Universalism.

FREEDOM OF MIND.

It has pleased the All-wise Disposer to encompass us from our birth by difficulty and allurement, to place us in a world where wrong doing is often gainful, and duty rough and perilous, where many voices oppose the dictates of the inward monitor, where the body presses as a weight on the mind, and matter, by its perpetual agency on the senses, becomes a barrier between us and the spiritual world. We are in the midst of influences, which menace the intellect and heart, and to be free is to withstand and conquer these.

I call that mind free, which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life, not in asking what it shall eat or drink, but in hungering, thirsting and seeking after righteousness.

I call that mind free, which escapes the bondage of matter, which, instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which it every where bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call that mind free, which jealously guards its intellectual rights and powers, which calls no man master, which receives new truth as an angel from heaven, which, while consulting others, inquires still more of the oracle within itself, and uses instruction from abroad, not to supersede, but to quicken and exalt, its own energies.

I call that mind free, which sets no bounds to its Love, which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God and the rights of his children, which delights in virtue and sympathizes with sufferings wherever they are seen, which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free, which is not passively framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free, which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher tribunal than man's, which respects a higher law than fashion, which respects itself too much to be the slave or tool of the many or the few.

I call that mind free, which, through confidence in God and in the power of virtue, has cast off all fear but that of wrong doing, which no menace or peril can enthral, which is calm in the midst of tumults, and possesses itself, though all else be lost.

I call that mind free, which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave inself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

I call that mind free, which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

In fine, I call that mind free, which, conscious of its affinity with God, and confiding in his promises by Jesus Christ, devotes itself faithfully to the unfolding of all its power, which possesses the bounds of time and death, which hopes to advance forever, and which finds inexhaustible power, both for action and suffering, in the prospect of immortality.

Such is the spiritual freedom which Christ came to give. It consists in moral force, in self-control, in the enlargement of thought and affection, and in the unrestrained action of our best powers. This is the great good of Christianity, nor can we conceive a greater within the gift of God. I know that to many, this will seem too refined a good to be proposed as the great end of society and government. But our scepticism cannot change the nature of things. I know how little this freedom is understood or enjoyed, how enslaved men are to sense, and passion, and the world: and I know, too, that through this slavery they are wretched, and that while it lasts no social institution can give them happiness. *Channing.*

FROM THE BOSTON TRUMPET.

EASTERN PART OF MASSACHUSETTS.

Perhaps there never was a time when ministerial services in the Universalist denomination were more loudly called for, than they will be during the ensuing season in the eastern part of this commonwealth. We have many pleasing evidences that the doctrine of Universal grace and love is making triumphant advances in all parts of the region about us.

In the county of Essex the labors of three additional clergymen will be called for. A meeting house is about to be erected in New Rowley, which of course it cannot be expected, will remain unused. In the town of Essex there has been a consultation on the subject of erecting a house of public worship; and the only difficulty now existing is, we believe, a difference of opinion in regard to the location of the House. The brethren there will see, we trust, the propriety of submitting private partialities to public good. They are abundantly able to erect a house, and they will more and more see the need of it. A clergyman would find constant labor between that town and the west parish of Gloucester. In the south parish of Danvers, preparations are making, as we hear, for the erection of a place of worship. This will be the *second* Universalist Meeting House in that town; and a preacher will probably be required there.

In Middlesex there will be a want of preachers. It is easy to be foreseen that Acton, Littleton, Boxboro' and Stow will soon form a district for some clergyman's constant labor; if indeed, one will be able to supply them all. Mr. Streeter, of Shirley, who has hitherto supplied Acton a part of the time, finds himself very frequently called to places in the northern part of Middlesex. A new meeting-house is to be erected in Framingham. Whether the industrious and highly useful pastor of the society in Marlboro' will be able to supply all the wants of Framingham, we are not now able to say. In consequence of the removal of Br. Balch from Newton to Claremont, N. H. the labors of another clergyman will be needed there. The house about to be erected in Medford, will not, of course, stand unused. Between this town and West Cambridge, where a meeting-house is equally needed, a clergyman will find constant employment.

In Norfolk two additional preachers will be called for. One at Dedham, to supply the vacancy occasioned by the death of the amiable and lamented Mr. Bassett, and to administer to the wants of the brethren in Franklin, Sharon, &c. Another will be needed at Quincy, where a house is soon to be erected.

In Plymouth, Hingham is left destitute by the resignation of Mr. Atkinson, under whose ministry the society in that place has been prosperous. Fields of usefulness open to him in other places. There are also in this county several towns in which the brethren seem to be asleep. If any thing should take place to arouse them, as we trust there will, they will join the general call for ministerial labors.

Barnstable is advancing with a steady step. She never retreats. Whatever the doctrine of Universalism has gained there, it has always held. It is suggested that our faithful friend Spear, contemplates removing from Brewster to some part of the State of Maine. Should this event ensue, another clergyman will be much wanted there; and whosoever he may be, he will find himself in the midst of brethren of great zeal, and equal knowledge and respectability.

These changes in the ministry—this increase of Meeting Houses, and call for new preachers, will but make room for more. The spread of truth is, like the current of a river, entirely irresistible. Truth will overcome all opposition—a conquest obtained over the kingdom of darkness assures a further conquest—and the time therefore must come when "knowledge shall cover the earth as the waters cover the mighty deep." So let it be.

FROM THE PIONEER AND VISITOR.

LICENTIOUSNESS OF UNIVERSALISM.

This objection is very frequently brought against the doctrine of impartial grace. But it generally happens that those who bring it are not proper judges. They have not come to such a conclusion from personal observation, nor from experience. They cannot prove that the believers in the sentiment are more immoral than others. They cannot say that they have tried the doctrine and found it of immoral tendency. Why then is the objection urged? We believe that many urge it, because they are ashamed to be found in opposition to a growing and flourishing sect. We feel satisfied from our limited knowledge of society, that those who bring this objection are no more anxious to promote the public good than we are. They feel a kind of pride in bringing such an allegation. They would have us think that if it were not for this, they would lend their influence in the propagation of the sentiment of universal love. As we do not intend to extend our remarks to a great length, we shall take a limited view of this objection.

It must be evident to the candid and reflecting, that if a belief in the salvation of the world be licentious, a belief in the salvation of part of our race must be proportionably so. It would seem then, if this statement be correct, that the complete misery of every human being would be the purest, the most salutary doctrine of all others. Certainly, if the ultimate happiness of all mankind be the most pernicious sentiment, its opposite must be the best, and this is universal damnation.

Whoever will examine our theme, will find that we present the same motives urged by the apostles. We uniformly say, 'If God so loved us, we ought also to love one another.' Here is the foundation on which christianity rests. Our opposers, we think, begin wrong. They endeavor to make men love God, that he may love them. As well might they exhort men to increase the light of the sun as to increase the love of God. If those who urge this objection will try the sentiment, and then offer us their experience as proof of its bad tendency, we will then believe them. But at present we consider it as a mere slander. We do assure the reader that we have always found our greatest opposers among those who are wholly ignorant of our views, and who have no wish to inform themselves. Those who have tried the sentiment, have always found its effects to be good. They have felt the importance of greater love to God, and an increasing desire to promote the happiness of mankind. We consider, therefore, that we are the best judges; and until we can see more evidence of the bad tendency of our doctrine than has yet been presented, we shall continue to propagate it with all the zeal that we can command. C. S.

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, MARCH 17, 1832.

SCRIPTURE EXPLANATION.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii, 31, 32.

Our remarks on this passage will be classed under the three following inquiries. 1st. What is the "blasphemy against the Holy Ghost?" 2nd. What is the meaning of the declaration that this sin "shall not be forgiven?" 3d. What is the import of the phrase "neither in this world neither in the world to come?"

1st. By attention to the context it will be seen that the healing of "one possessed with a devil, blind and dumb," was the occasion that called forth the language of our text. When "the blind and dumb both spake and saw," (it should be observed that it was the "one possessed" that was blind and dumb and not the devil or demon,) "all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it they said, This *fellow* does not cast out devils but by Beelzebub, the prince of the devils." The fact was simply this; Christ had wrought a *good* work. The people regarded it as an evidence that he was the promised "Son of David." The Pharisees, however, notwithstanding they could not but acknowledge the work *good* and wrought by supernatural power, still, rather than yield their own prejudices, and their boasted claims to superior piety and wisdom, would pertinaciously assert that this work, though *good*, was effected by the agency of "Beelzebub the prince of devils," and not by the Spirit of God, from whom cometh down "every good gift, and every perfect gift." This was the "blasphemy against the Holy Ghost." And if farther proof is necessary it may be found in the parallel passage of Mark iii, 22—30, where after relating the language of our Savior concerning this blasphemy, the historian briefly adds, "*Because they said, He hath an unclean spirit,*" that is, the spirit of Beelzebub through which he cast out devils. Dr. A. Clarke, after quoting the above from Mark, says, "Here the matter is made clear beyond the smallest doubt—the *unpardonable sin*, as some term it, is neither less nor more than *ascribing* the miracles Christ wrought by the power of God, to the spirit of the devil." And he adds that "no man who believes the divine mission of Jesus Christ ever can commit this sin."

2nd. The phrase *shall not be forgiven* is, we believe generally understood to mean, that he who was guilty of the sin of blasphemy against the Holy Ghost *should most assuredly be punished, should not escape the penalty of the law.* We scarcely need observe that it is the vulgar opinion that *endless misery* is the penalty for this crime. This sentiment is however rejected by Dr. A. Clarke, and we think by Dr. Lightfoot, as quoted by him. "The sin here spoken of by our Lord," says Dr. Clarke, Com. on the passage, "ranks high in the catalogue of *presumptuous sins*, for which there was no forgiveness under the Mosaic dispensation. See Num. xv, 30, 31, 1 Sam. ii, 25, &c. When our Lord says such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz. by the destruction of the body?" The Dr. then refers to *the sin unto death*, mentioned 1 John i, 7, as a parallel case. He adds with greater confidence; "The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the *damnation of the soul*, though the body was destroyed; therefore I think that though there was no such forgiveness to be extended to this crime, as to absolve the man from the punishment of *temporal* death, yet, on *repentance*, mercy might be extended to the soul, and every sin may be repented of under the gospel dispensation." Mr. Wakefield, Note on his translation of the New Testament, entertains similar opinions.

3rd. The expression, "neither in this world, neither in the world to come," is usually misunderstood by the common reader, although commentators and the learned of all denominations well know its import. Mr. Charles Thompson, former Secretary of Congress, in a translation of the Bible, renders the passage under consideration thus: "But whoever shall speak against the holy Spirit is not to be forgiven, either in the present age, or in that to come," to which he appends the following note, "Neither in the present age (that is the age under the Mosaic law) nor in that to come (i. e. the age under the Messiah.") Mr. Wakefield in a note before alluded to on the passage, which he translates "either in this age, or that which is to come," says in regard to the word *age* "i. e. the *Jewish dispensation*, which was then in being, or the *Christian*, which was going to be established. But an attentive reader of the Scriptures will perceive, that under this sort of *phraseology* a comparison is intended to be made. As if he had said; 'Though the *Christian* religion is a dispensation of *mercy*, this sin shall no more be forgiven by the laws of the gospel than it is by the law of *Moses*:' under which the punishment was death: Levit. xxiv, 16." Dr. A. Clarke says, "Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation (viz. the Jewish) nor that which is to come, viz. the Christian. The world to come, is a constant phrase for the times of the Messiah."

We might remark that it is evident beyond dispute that *blasphemy* (i. e. injurious or slanderous speaking) *against the Holy Ghost*, consisted in attributing the *good* works of our Lord to the agency of an *evil* spirit. It is also evident the expression, "neither in this world, neither in the world to come," means no more and no less than in the *Jewish and Christian dispensations*, and that it contains not the slightest allusion to *the world to come* as we now understand this phrase. We are not satisfied, however, with the exposition contained under our second head, for either there are none who are guilty of the blasphemy against the Holy Ghost under the Christian dispensation, or else the declaration of our Lord is not fulfilled with respect to their punishment. That blasphemers were put to death under the Jewish law is certain, but (this doubtful passage excepted) we recollect no injunction to that effect, and no hint however slight, in the New Testament, which could be construed into a requirement for the infliction of such a punishment. But we are fully satisfied that the passage under consideration has been the subject of gross popular abuse, that out of it has grown the wretched notion of an *unpardonable sin*, and that great numbers, especially for the last twelve months, have been driven thereby to despair and suicide. S.

MONOPOLY.

"These sentiments, [that is, the sentiments of *Universalists*,] thank God, find a ready and hearty welcome in every generous and benevolent bosom."

So says a writer in favor of Universalism. How few "generous and benevolent bosoms" there must be in the world! All who dissent from this doctrine, which propably are not less than nine tenths of the Christian world, are destitute of generosity and benevolence. Is not this a generous comment upon Universalism? How destitute of those amiable virtues was the bosom of Him who said, respecting the finally impenitent, "These shall go away into everlasting punishment."—*Adv. and Jour.*

We are unwilling to suppose that the editors of the Advocate and Journal do not wish and pray for the truth of the very sentiments upon which they indulge their sneers. The most charitable conclusion we can draw from their language, is that they understand the Universalist writer as saying, that every man possessing a "generous and benevolent bosom," *believes* in Universalism. A school boy should be ashamed of such a palpable misapprehension. That the observation of the Universalist is true, we would appeal to the editors themselves. We do not suppose them to believe Universalism, but we know if they are Christians, they would *rejoice* in its belief. They pray for it, and they labor for its accomplishment.

There is one remark of theirs we cannot let pass. "How destitute of those amiable virtues was the bosom of Him who said, respecting the finally impenitent, 'These shall go away into everlasting punishment.'" Will the editors of the Journal and Advocate have the goodness to point us to the passage in the Bible that speaks of the *finally impenitent?* And they will confer a favor also by informing us *when* it is the finally impenitent "shall go away into everlasting punishment." We read that the wicked were thus to be punished "when the Son of man" came "in his glory with all the holy angels with him;" and we are assured by our Lord himself that the very generation in which he lived should not pass till this event had taken place. Will our friends correct us if we err? We dislike this canting manner of quoting Scripture. When the Advocate and Journal will undertake to *prove* the doctrine of *endless misery* from the language of Christ, we will hear them. Sneers and misrepresentation are but poor argument, and can gratify nothing but prejudice and ignorance.

S.

UNIVERSALISM.

Universalism rests upon an assumption that could never have been made unless in the extreme blindness of an extremely depraved mind. It is an assumption so entirely beyond the competency of *any created* wisdom, unless specially informed by God, that its very existence ought to be an anomaly in the history of finite intelligences. It is nothing less than this: *An infinitely good Creator can never allow any of his creatures to transgress his laws beyond a definite period; at sometime, in the course of their rebellion, he will take effectual measures to reduce them to obedience.* This assumption is not that a God infinite in his love will admit no evil in his universe. HE HAS DONE IT. It is not that he will suffer none of his creatures ordained for life to be the instruments of death, (misery) that he will suffer none to rebel against him and thus forsake the fountain of life. HE HAS DONE THESE THINGS. Of course no assumption can be made against an acknowledged fact.—But the thing unhesitatingly assumed by the Universalist is, that God will not allow his intelligent creatures to choose evil when he offers good. HE CONSTANTLY DOES THIS. But says the Universalist, "a God who is love will, at some time, cause all the foolish choosers to choose wisely." It is thought absurd to imagine the contrary.

But where is the *proof* of the thing assumed. We *see* men now making themselves miserable while surrounded by facilities for almost perfect enjoyment. I use this latter expression, believing that the sins of men, even their palpable voluntary transgressions, produce (directly or indirectly) the principal part of all the evil now suffered, so that if the whole race would turn to God, almost if not quite all their sufferings might be ended.

But if infinite wisdom and goodness have seen fit once to allow such departures from the mode of securing enjoyment, prescribed by himself, why may not chosen evils be still allowed—forever permitted? Dr. Wayland has well observed: "If therefore, it can be shown, that he has ever admitted, in his dealings with any race of his creatures, a given moral principle, it is at once proved that that principle is right, and that there is no moral reason why it should not be admitted in the dealings of God, with that race of beings at any other time. And yet more, I think that thereby a pledge is given to the universe that that pledge will never be retracted, but it will remain forever unchangeable." Suppose now that the life of a man be prolonged to any assigned period in this world, who would assume the impossibility of his continuing to choose evil just as any vicious man does? But if this could take place in one province of the Universal king, why not in others? If at one stage of our existence, why not at other stages? If to-day, why not to-morrow, next day, and in fine forever? We look for the rising of the sun to-morrow, because it has risen on many preceding mornings. We expect to witness sickness and death to-morrow, because we have to-day, did yesterday, and so through all past time. I am not *proving* the eternity of future punishment, but merely saying there is no reason to assume its impossibility under a "God" who "is love," but rather ground for *presumption* in favor of such a doctrine.

Be it known, therefore, the truth is incontrovertible, Universalism rests upon an assumption which no created being has *any reason* for making. Nothing but express revelation from God can support the doctrine. He has given no such revelation.—*Christian Index.*

REMARKS.

We copy the above from the New-York Evangelist, and beg our readers to compare it with an article from the same paper which we presented some three or four weeks since, entitled "The argument of Unbelievers." There it was plainly asserted that God, omnipotent as he is, *cannot* prevent sin and evil in a moral system: and we must not forget the raptures into which Br. Leavitt fell on reading this luminous exposition of Universalist fallacy, an exposition effected too, wonderful to relate! "*without surrendering a particle of orthodox doctrine.*" Here however the scene is changed, and it is gravely contended that God *will not* prevent sin and consequent misery, although it is admitted that he has *power* to do so if he pleased. Between these two arguments Universalism must fall to the ground. In the first place God *could not* save all men if he *would*, and in the second place, he *would not* if he *could*. Br. Leavitt reminds us of the wretch who would sacrifice his own life for the purpose of destroying that of his neighbor. For the sake of evading the truth of Universalism, he will pointedly deny the very attributes of the deity upon which are predicated his own hopes of salvation.

But let us turn our attention for a moment to the article before us. It commences by declaring in effect that he who can believe that God will eventually make all men holy and happy must possess "an extremely depraved mind." This is a specimen of candor we confess. But if a belief in God's universal goodness and power argues an uncommon perversity of our moral and intellectual nature, what shall we say of those who in despite of the united voice of Revelation and Providence will deny either one or both of these divine attributes!

But for the argument, what is it? Why simply, the poorest and most unsatisfactory ever used, the argument of *analogy*, which can be nothing more than the *presumption* that because a thing *has been* it *may be* again, and *may forever be*. Thus we hear our writer saying, "if infinite wisdom and goodness have seen fit once to allow such departures from the mode of securing enjoyment, prescribed by himself, why may not chosen evils be still allowed—forever permitted? * * * * Suppose now that the life of a man be prolonged to any assigned period in this world, who would assume the impossibility of his continuing to choose evil just as any vicious man does? But if this could take place in one province of the Universal king, why not in others? If at one stage of our existence, why not at other stages? If to-day, why not to-morrow, next day, and in fine, forever?"

Now this is a most beautiful argument indeed. But as it is a two edged sword, novices should use it with extreme caution, lest before they reach their antagonist, they injure themselves. Let us see a little how it may be applied. Paul in this world persecuted the Church, and confessed that when he would do good, evil was present with him. Now "if this could take place in one province of the Universal king, why not in others? If at one stage of existence, why not at other stages?" So Paul may be forever sinning and suffering just as he did on earth. Other Christians are no better than Paul, and may expect as sad a fate. They sin *here*, and who can deny they will *hereafter?* "If to-day, why not to-morrow, next day, and in fine, forever? If infinite goodness and wisdom have seen fit once to allow such departures [even by the best of men] from the mode of securing enjoyment, prescribed by himself, why may not chosen evils be still allowed—forever permitted?" Thus we have a strong *presumption* that saints themselves, will forever sin as they do here.

But what makes the case vastly more unfortunate in this argument of analogy, is, that most christians believe *sinners* to enjoy almost all the *good things* in this world, while *saints* suffer their *evil things*, and the only compensation they expect for denying themselves the pleasures of wickedness, is found in the hope of a glorious *reward* in the world to come. But let us look at the subject in this new light "If this could take place in one province of the Universal king, why not in others? if in one stage of existence, why not in other stages? if to-day, why not to-morrow, next day, and in fine forever?"

We have an account of a set of ancient sceptics, who inquired of our divine Master relative to certain matrimonial regulations, which this false argument of analogy taught them either *must* or *might* exist in the world to come. Our writer is just as wise as they were. He reasons in the same manner, and arrives at as sound conclusions. Our Lord's reply to the Sadducees swept away a host of analogies and put to silence forever this puerile argument. "Ye do err, not knowing the scriptures, nor the power of God. The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God being the children of the resurrection." We may just as safely and as wisely reason that *all* men will continue to sin and suffer forever as that *one* will. We may as well suppose that men will marry and die in the world to come, as that they will sin. We say to the writer and his friend, our Br. Leavitt, "*Ye do err, not knowing the scriptures, nor the power of God.*" S.

UNIVERSALISM.

We lay it down as an axiom, that no person gains any thing by an exchange, who takes up with the doctrine of universal salvation or restoration. It is a peculiar quality of this doctrine, that there are no terms, or conditions attached to it, neither is there gain or loss connected with the idea. All belief, or unbelief, or even knowledge of the fact, can in no way affect the final issue of every man's condition. If it is the positive and absolute determination of God to save every man, notwithstanding his crimes, his ignorance of God, or his wilful rejection of Christ, then there are no consequences to be risked, here or hereafter.

A universalist may safely feel, think, believe and act, so as to secure his present enjoyment. He may be a Papist, Mahometan, or Calvinist, either, or all of them; he may live the life of a debauchee or a thief; and, if he gives up any one of these on account of the doctrine of universalism, he is a loser by the bargain, provided they gave him any present pleasure or satisfaction. And it cannot be too plainly stated, that this system is a libel on Christianity, a religious hoax on community, and, as far as ministers are concerned, it is a mercenary system of priestcraft and imposition; and when they, by union with Deists, Papists, and Infidels, have got the arm of the state raised against the religion of the New Testament, then we shall know how to interpret their wailings, and cries, about the union of church and state.—*Bap. Repository.*

REMARKS.

Nothing could afford us greater pleasure than to find reason to treat every man with consideration and respect. But look at the above. What shall we, what can we say to it? It would be folly to waste words with a man who discovers himself entirely destitute of common sense, or common candor, or common honesty. We feel only commisseration, however, for the writer of the above. If he really thinks it to contain truth in fact, or to manifest the spirit of Christianity, we pity his ignorance. Much more is he deserving of pity, if, through perversity of moral feeling, he could deliberately utter what he knew to be false and slanderous, for the miserable purpose of throwing odium on the opin-

ions of his fellow men. However others may feel, we assure the editor of the Baptist Repository, that to us, Universalism is a deep-rooted and established faith. We believe it to be the truth of God. It comes to our hearts, not as a cold speculation, or a pleasing dream; but with the sanctifying influence of the gospel, the glorious hope, the full assurance, of immortality and blessedness. And neither ridicule nor abuse can wean us from the love and defence of it. If he believes that a portion of the human race is to suffer unutterable and never-ending torments, we envy him not his faith. Still we cannot but feel that the question, relative to a world's salvation, merits a serious and candid examination, and that its importance ought at least to forbid the indulgence of boyish levity and disgraceful blackguardism.

The editor of the Baptist Repository is, if we are not mistaken, a thorough Calvinist. We wonder, while penning the above, that the thought never occurred to him that a change of a single *word* would completely turn the tables upon himself, and with twice the effect. How would he like a specimen of his own slang? We give it for no other purpose than to show him that it is not well for those who live in glass houses to throw stones.

"We lay it down as an axiom, that no person gains any thing by an exchange, who takes up with the doctrine of *election* and *reprobation*. It is a peculiar quality of this doctrine, that there are no terms or conditions attached to it, neither is there gain or loss connected with the idea. All belief, or unbelief, or even knowledge of the fact, can in no way affect the final issue of every man's condition. If it is the positive and absolute determination of God to save the *elect*, notwithstanding their crimes, their ignorance of God, or their wilful rejection of Christ, then there are no consequences to be risked here or hereafter. A *Calvinist* may safely feel, think, believe and act so as to secure his present enjoyment. He may be a Paptist or Mahometan or a Tartar, either or all of them," &c.

But enough. We wish Br. Crosby better feelings, better reason and a better cause, and then we should hope he might be, in some degree, useful to society. S.

REVIVALS.

Extract of a letter from a valued correspondent, to the editors of the Christian Messenger.

"In Newton, (Mass.) three 'protracted meetings' were held in Nov. and Dec. last; two of them, by the two orthodox societies, continued four days each, the other by the Baptists, six. Every effort was made to produce an excitement. Prayer meetings were held in three different parts of the town at sunrise at which almost every church member attended. At 9 o'clock all met at the vestry and prayed till half past ten, when public services commenced; at one prayer again commenced, and continued till half past two. Between the afternoon and evening services another was held. As near as I could compute, (and I attended almost all) reckoning the time spent in prayers at home, and during public services, they prayed SEVEN HOURS each day! TWENTY EIGHT during the meeting, and EIGHTY-FOUR during the three meetings!!

One bitter cold morning I saw several women and children pass my door on their way to the school house. It was not sun rise, I left my breakfast table, threw my mantle over my shoulders, and went to the house of prayer. Few had arrived. The room was cold in the extreme. A preacher and a deacon, two men, one boy and myself constituted the male part of the audience. The women and girls continued to collect till about 30 were present. Prayer commenced. God was told of the wickedness of all present, of all the neighborhood and town, the lukewarm state of the church was not forgotten, nor the expectations of the godly. They had appointed that meeting to wait upon the Lord, they were looking for a visit from Him; if he was then pleased to come to Newton as he had been of late in the towns adjacent, they were ready to attend him, &c. &c. After an hour or more they departed shivering to their homes. As they were dispersing I thought of the words of the Savior, "When thou prayest [enter into thy closet, and then pray to thy Father who is in secret, and he will reward thee openly." I asked myself—why have these people left their homes, their husbands, their chidren, *and their duty*, to meet together, if it was not "to be *seen of men?*" Are they obeying Him they call Master? Will God approve what his Son has forbidden? Do they expect to be heard for their much speaking? If not why pray seven hours in a day?

But you wish to know the result. I will inform you. There was for a while a considerable stir, but it is now subsided. A few converts have been gained to their cause. But by far the greater part are children—girls, mostly, some of them only 8 years old. For a time they appeared more sober, sad, and gloomy, but they begin to brighten up a little, and promise soon to be as cheerful and happy as ever.

The greatest effect is felt in the schools. Many of the people and some scholars complain of our friend S. because he does not pray in his school. His largest scholar, a girl newly converted, has left school, she says, "because he does not tell them how to save their souls," otherwise she likes him very much. In the west school religion (pure and undefiled) prospers wonderfully. Strict orders are given out for a scholars not to interrupt one another while at prayer during the intermission. The other day a boy asked leave to go out and was refused, he asked again, a reason was required, when he said he wanted to pray. The school has been stopped several times for some one to pray for the rest. Praying is al the vogue. It is any thing, every thing—long and short, distant and frequent, loud and soft, here, there and every where. Without praying in public, there can be no religion, with it enough for time and for eternity.

W. S. B.

REMOVAL.

Br. W. S. Balch is about to remove from Watertown, Mass. where he has labored with success for the last two years, to Claremont, N. H. A large and elegant Meeting house is to be immediately erected by the new but flourishing Society in the latter place. They will find Br. Balch an able and zealous advocate.

CHRISTIAN MESSENGER,

Devoted to the Doctrine of Universal Benevolence, the defence of Liberal Principles, generally, in Religion, and miscellaneous reading, of chaste and moral tendency.

EDITED BY T. J. SAWYER AND P. PRICE.

The CHRISTIAN MESSENGER is published every Saturday at No. 22 Division-street New-York, on good paper and type, royal quarto form, at $2 per annum, in advance. Of the merits of the work it will not become the Publisher to speak. Nineteen numbers are already before the public, from which some estimate may be formed of its general course and character. Its primary design is to "plead the cause" of a slandered and persecuted denomination of Christians, (the Universalists)—to illustrate and enforce their principles, and defend firmly, though as far as possible, with christian candor, their doctrine from the opprobrium which even professing christians endeavor, too readily, to fasten upon it; and in thus defending its own, it will advocate the civil and religious rights of all. Professing a sentiment which recognizes the Almighty as our common Father, and mankind as brethren indeed, it can know no exclusive privileges. Whatever it may ask for itself, it asks for ALL. It is consequently hoped it may be acceptable to many who do not precisely or fully acknowledge its principles. On Universalists, however, the Publisher more immediately relies for support. The importance of a publication of the kind in this city, will not for a moment be questioned by them. In the conduct of the MESSENGER, no exertions will be spared to render it worthy of patronage, and creditable to the cause in which it is engaged.

In connexion with the Paper, it has been desired, if possible to establish a permanent Book concern, adapted, particularly, to the wants of the Universalist community. This is deemed equally important with the Paper. While almost every other denomination have their exclusive Book Depositories, in addition to a ready access to all their works in the ordinary Bookstores, the Universalist is wholly destitute of the former, and rarely, if ever, can find works treating on his sentiment, on the shelves of the letter, either from direct opposition to the doctrine, or an apprehension that their business will suffer by exposing such books for sale. The circulation of these works has consequently been attended with serious inconvenience, amounting almost to prohibition. To obviate this and other evils—to place within the reach of all, disposed to inform themselves, the means of judging of its principles, will be the object of this establishment. Books, Pamphlets, &c. are constantly receiving. A somewhat extensive supply is already on hand, to which a general assortment of other Books and stationary will speedily be added.

The Publisher would earnestly entreat every one friendly to the objects of the Paper, both in the city and from the country, to call at the Publishing Office, 20 Division-street, from time to time, as may be convenient, and acquaint themselves with the work, and its circumstances and prospects, and if deemed worthy of patronage, to lend it their efficient support.

P. PRICE, *Publisher.*

New-York, Feb. 25th, 1832.

LETTERS AND REMITTANCES,

Received at this office, ending March 14th.

Rev. R. S. Middletown, Conn.; A. T. Bridge Hampton, L. I. $2; G. S. S. $2; and L. D. and J. M. N. each $1, Stamford, Ct.; A. P. Southhold, L. I $2; G. G. B. Norwalk, Conn.; A. S. Pleasant-Hill, Ala.; E. F. and C. H. each $2, V. S.—G. R.—F. R. and W. C. each $1, and L. R. 3d, and E. S. each 50 cents, all of Norwalk, Conn.; P. M. Green-Hill, Ga.

TENTH WARD UNIVERSALIST SOCIETY.

An adjourned meeting of the Tenth Ward Universalist Society will be held at HEBARD'S SCHOOL ROOM, 69 Ludlow-street, on MONDAY EVENING at 7 o'clock. It is expected an Address will be delivered. Ladies and Gentlemen residing in the Ward, who are friendly to the sentiment, are requested to attend, and if the general objects of the Society are approved of, to become members. Friends residing in the adjacent Wards are also invited to attend. Entrance through the Hall, No. 69.

March 17, 1832.

BOOKS,

For sale by D. TUTTLE, 372 *Grand-st., N. Y.*

A correct edition of the Saybrook Platform—Ancient and Modern History of Universalism—Winchester's Dialogues—Streeter's Hymns—Balfour's Reply—Rayner on Awakenings—together with a great number of interesting and useful Tracts, Sermons, Pamphlets, &c. &c. "Come and See."

FOR THE CHRISTIAN MESSENGER.

THE EXILE OF SCIO.

A short time after the fall of Scio, as a vessel was passing the ruined Isle, a young lady on board was observed to regard it with a burst of agony, and to gaze after it in tearful silence till it was lost in the distance. On being questioned as to the cause of her grief, she stated that Scio was once her home that, at the time of its destruction, she had witnessed, from a place where she had been so fortunate as to conceal herself, the murder of her Father, Mother, Brothers and Sisters, and that of all her kindred, she alone had escaped from the devoted Isle.

What secret dread, thou mournful girl,
Bids thy sad smile depart?
What sudden pang, to blanch thy cheek,
Comes o'er thy stricken heart?

And wherefore now gush forth the tears
Thou can'st no longer check,
And, trickling through thy fingers pale,
Fall on the vessel's deck?

Thou answerest not—perchance thy heart
Yearns for thy childhood's home,
And sickens that in stranger lands
Thy weary steps must roam.

Thou dreamest of thy Father's smile
Like sunlight o'er thee shed—
Thy Mother's voice, when soft the pray'r,
Or kind 'Good-night' was said—

Thy Brother's wild and reckless laugh—
Thy sister's gentle mirth,
That joined with thine, and echoed round
The well-remember'd hearth;

The love, perchance, that thou hast left,
The faithful love of years—
All these may o'er thy memory sweep,
And therefore gush thy tears.

Is it not so?—why dost thou point
To Scio's ruined Isle?
Why freezes on thy pallid lip
That agonizing smile?

I know—I know!—thou tellest me
There fell the fair and brave;
That Father, Mother, kindred—all
There shared one common grave.

That o'er the ashes of thy home,
Fierce, turban'd Moslems stand,
Whilst thou, in hopeless exile, mourn'st
Thy slaughter'd kindred band.

Yet wipe those bitter tears away—
Now other friends are gone,
Thy Father's God will take thee up
And keep thee for his own. C. M. S.

SECRET DEVOTION.

Go, when the morning shineth,
Go, when the noon is bright,
Go, when the eve declineth,
Go, in the hush of night;
Go, with pure mind and feeling,
Fling earthly thought away,
And, in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee,
All who are lov'd by thee,
Pray too for those who hate thee,
If any such there be;
Then for thyself, in meekness,
A blessing humbly claim,
And link with each petition
Thy great Redeemer's name.

Or if 'tis e'er denied thee
In solitude to pray,
Should holy thoughts come o'er thee
When friends are round thy way;
E'en then the silent breathing
Of thy soul rais'd above,
Will reach the throne of glory,
Of mercy, truth and love.

O! not a joy or blessing
With this can we compare,
To power that He hath given us
To raise our souls in prayer!
Whene'er thou sigh'st in sadness,
Before His footstool fall,
Remembering, with gladness,
His grace who gave thee all.

OUR COUNTRY.

We extract the following from an address delivered by Rev. T. Fisk, at the Centennial Celebration in New Haven, on the 22d ult. in reply to a Toast from the chair.

"One hundred years! Within that time a new world has been born, and has uprisen to maturity with the strength of a giant in the unscathed greatness of his glory. The great God who giveth might to man to hurl the oppressor from his "high estate," has broken our yoke bondage, and opened our prison doors. The starry banner—proud emblem of hope to the world—still waves its streaming folds over "the land of the free and the home of the brave." Within that time, infant Freedom in Poland has been drowned in blood. The vulture fangs of Power now rends her vitals—the chariot wheels of Oppression have passed over her bravest sons—the ploughshare of Despotism has upturned her holiest things—her white eagles' pinions are dripping wet with her children's blood—a giant's foot has fallen upon her bosom—a horde of savage barbarians have been poured upon her beautiful villas—the Cossack's scream and Tartar's yell are heard in halls that have rung with shouts of Freedom. But they have not died in vain upon their country's battle fields—the blood thus poured upon the Vistula's banks shall yet cry from the ground—the seed sown in tempests, battles, and in tears, is dragon teeth—and the soil will yet yield a harvest of glory.

It is good on these holy days to call up the memory of those we love, and those we have reason to fear. It is good to turn our eyes up to the records of days that are past, that we may learn to prize the fireside's peace, and the comforts of the social hearth-stone—that when we join in the deep toned anthem of the free, we may remember that our liberties are the price of blood, which flowed like gushing rain drops. When we look abroad upon the nations of the earth, and see every thing noble, generous and exalted in the scale of being, buried beneath the rubbish of a gloomy superstition, let it be a beacon to warn us of the whirlpool of destruction. There comes a voice from the sepulchre of human greatness that tells us to beware that the kindest charities of the human heart, and the holy influences of a blessed religion, are not perverted to the unhallowed purposes of spiritual ambition.

Have ye not seen the lofty oak, the crowned king of the forest, whose giant arms had defied the whirlwind and tempest of a hundred winters—when the sweet vernal season had clothed the earth with a mantle of green, when all was blossom and fragrance—stand leafless, solitary and bare, lonely and desolate, while all around was glowing with life and beauty? Alas the change! An insidious vine wound its treacherous folds around its trunk—it clung to its wide spreading branches, throwing fetters of bondage over its green leaves—and the monarch of the wood, that would have dared the red thunderbolt, has perished in the poisonous chains of the twining ivy.—Would you realize this picture? Would you see an insidious foe, in the garb of a spiritual friend, steal upon the unwary and confiding, winding its serpent coil around the human heart, entwining its deadly fetters, its chain of palsy, with the very fibres of life? If not—and God forbid—let us who are the heirs of those who, in an age of glory, resisted oppression even unto death, not fold our arms with calm indifference, when the angel of desolation is sweeping our land on the wings of a whirlwind. It is no time to cry peace and safety when the shriek of the maniac is ringing in our ears, and the earth is reeking with human blood."

It may be laid down as a position which will seldom deceive, that when a man cannot bear his own company, there is something wrong. He must fly from himself, either because he feels a tediousness in life from the equipoise of an empty mind, which, having no tendency to one motion more than another but as it is impelled by some external power, must always have recourse to foreign objects; or he must be afraid of the intrusion of some unpleasing ideas, and, perhaps, is struggling to escape from the remembrance of a loss, the fear of a calamity, or some other thought of greater horror.

There have been men indeed splendidly wicked, whose endowments threw a brightness on their crimes, and whom scarce any villainy made perfectly detestable, because they never could be perfectly divested of their excellencies; but such have been in all ages the great corrupters of the world, and their resemblance ought no more to be preserved, than the art of murdering without pain.

He cannot reasonably expect the confidence of others, who too apparently distrusts himself.

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NEW BOOKS.

Just Received and for sale at this Office,

A new Edition of *Pickering's Lectures*, with a likeness of the author.—*Notes on the Parables*, by Br. Thomas Whittemore—*Smith on Divine Government—St. Paul a Universalist*, a sermon, by Br. Menzies Rayner, Portland, Me.—A sermon by Br. T. F. King, from the text, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned."—A sermon delivered at the Funeral of Rev. A. V. Bassett by Br. T. Whittemore, with a new supply of 100 Arguments in favor of Universalism, Sermons on the Parable of the Rich man and Lazarus, and Sheep and Goats, &c.

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Spring's Sermon on Election, with a reply by Henry Fitz.
Non-Personality of the Devil, a Sermon, by Henry Fitz.

Messenger Office, Oct. 29.

☞ All letters and communications relating to this Paper, must be addressed "P. Price, No. 20 Division street, New-York."

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